



## THE TALMUD.

turn where we may in the realm of modern learning, we seem to be haunted by it. We meet with it in theology, in science, and even in general literature, in their highways and in their byways. There is not a hand-book to all or any of the departments of Biblical lore, sacred geography, history, chronology, numismatics and the rest, but its pages contain references to the Talmud. The advocates of all religious opinions appeal to its dicta. Nay, not only the scientific investigators of Judaism and Christianity but those of Mohammedanism and Zoroastrianism turn to it in their dissections of dogma and ceremony."—E. DEUTSCH.

The Talmud professes to be a codification of "the unwritten law"—an expansion of the Mosaic code, making it applicable to every possible exigency. Strictly speaking, there are two Talmuds,—the Palestinian and the Babylonian, which is by far the more important of the two. Each Talmud consists of two parts, the Mishna (which signifies "written" or "written compilation") the first part, the Mishna, is the same in both, but the second part differs very widely, the Babylonian being about four times the size of the Palestinian.

The Rabbis trace the origin of the unwritten law, upon which the Talmud is based, back to Sinai itself. They maintain that when the Mosaic code was propagated, there were delivered to the Elders and those in authority among the Hebrews, many instructions and regulations as to the application of those laws. These were handed down by word or mojith from one generation to another. The Mishna itself devotes an entire treatise to an account of the fathers' Tradition, beginning as follows: "Moses received the Law on the height of Sinai and delivered it to Joshua and Joshua delivered it to the Elders, and the Elders to the Prophets and the Prophets delivered it to the Men of the Great Synod." So strong was Jewish sentiment against recording this part of their judicial system that its reduction was not begun until about 30, B. C. It was then done because the storms of war had, from time to time, swept with such fury over the Jewish nation and the people were so widely dispersed, it was thought necessary to write down these highly prized traditions lest they be entirely lost. This compilation—the Mishna, was called the "second law." It was written chiefly by three men: the first of these was

## HILLEL THE GREAT,

who is known as the "second Ezra," as "the greatest of the Rabbis," and as the ancestor of Gamaliel (the teacher of the Apostle Paul.) Hillel was born in Babylon; he went to Jerusalem in search of learning when quite young. In 30, B. C., he was elected President of the Sanhedrin, which office he held until 9, A. D. He died the year after our Savior talked with the doctors in the temple and was probably one of the astonished auditors of the twelve-year-old child.

## AKIBA,

the poor shepherd, who afterwards became the most learned doctor of his day, took up the work where Hillel left off. It was admitted in the Talmud that the oral law would have fallen into disuse, had it not been for Akiba. He, it was, who systematized this chaotic mass of traditions, according to its subject-matter. It is said that in 140, A. D., on the very day his labors were brought to an untimely end by the Roman executioner there was born a child, who was to carry this work to completion.

JUDAH I. OR JEHUDA, THE HOLY, gave the finishing touches to the Mishna—the latter part of the second century of our era. "Since the time of Moses," we are told, "knowledge and authority had been joined in no one person as they were in him." It is further stated that

not long since the "rampant" was wealth and benevolence, nor his authority and legislation gained for him the fame which his literary labors did.

The matter contained in the Mishna is divided into six "orders," which are further divided into sixty treatises, of five hundred and twenty-four chapters.

Order 1. Treats of Agrarian Laws; benedictions said over the earth's productions; tithes, heavy offerings, release year; and prohibitory mixtures in plants, animals and garments. It contains eleven treatises.

Order 2. Treats of the Sabbath; Festival and Feast Days; and also of the sacrifices and ceremonies of these days. It contains seven treatises.

Order 3. Treats of betrothals, marriages and divorces; vows and obligations. It contains twelve treatises.

Order 4. Treats principally of civil and criminal law and of the laws concerning idolatry. It consists of eight (some say ten) treatises and contains more ethical injunctions than any other.

Order 5. Treats of the various sacrifices and of the temple service; also of the dimensions of the buildings and its appurtenances. It

contains eleven treatises.

Order 6. Treats of the purification of defiled persons and things. It contains twelve treatises.

## THE GEMARA, OR SECOND PART OF THE TALMUD.

When the Mishna was completed it became a text-book of law among the Jews. After the destruction of the commonwealth of Jerusalem by the Roman Emperors, Vespasian and Titus, Jewish schools for the study of the law were established in Palestine and Babylon. The Mishna was not only taught in these schools, but there was written in each country a commentary on it called the Gemara. These commentaries constitute the second part of the Talmuds. The Mishna, when taken with the Babylonian Gemara, is called the Talmud. Each Gemara was intended to be a complete commentary on the Mishna, "every line of which so far as the commentary extends, is subject to a minute analysis." They bring to bear on the obscure passages of the Mishna, the interpretations of hundreds of doctors of the law.

There is a very great difference between the Palestinian and the Babylonian (which signifies "compilation.") The first part, the Mishna, is the same in both, but the second part differs very widely, the Babylonian being about four times the size of the Palestinian.

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## "WHY THEY DID NOT JOIN THE METHODISTS."

## NO. 5.

Misrepresentation No. 4: Methodists believe a regenerating influence belongs to the rites and ceremonies of the church.

After saying that a Methodist preacher does not dare to refuse the application for membership of anyone, no matter whether penitent or not, he adds: "And besides, he would be false before God if he believes what he preaches that those things are a means of grace." Similar statements are made elsewhere. If he does not mean to say that a regenerating influence is believed by us to be inherent in the rites and ceremonies of the church, his language is entirely without meaning.

Now, can nothing be "a means of grace" without its possessing this power? It is a lost cause, made desperate, that has to resort to such hypercriticism. Is not prayer a means of grace? Is not the same thing true of reading the Bible, going to church, hearing sermons, etc? Who regards these in their effects? Moreover, if this expression, when used by Methodists, means what Bro. H. says it does, then what does it mean when used by Baptists? Rev. J. T. Christian's book, "Close Communication," contains the same nonsense; and yet, in a quotation from Dr. Brodus (page 191), the most eminent Baptist preacher in the South, the Lord's Supper is called a "means of grace," without any apparent thought of teaching this scriptural doctrine. Before basing a charge against Methodists on so flimsy a foundation, it would be well to eliminate such language from all the books of Baptist authors. Methodists use the expression, "means of grace," to mean just about what it means when used by Baptists themselves—i.e., not as having a magical influence, but as simply helpful in Christian life.

L. CARLEY.

## REPLY TO "MISREPRESENTATION NO. 4."

You state me fairly, sir, when you say that I mean to charge that Methodists believe a regenerating influence belongs to the rites and ceremonies of the church. That is exactly what I do say, and let us discriminate between those means of regeneration, i.e., baptism, etc., which minister to the growth of the child of God in grace, and those which procure salvation for the unsaved. You propose to take a man who is not regenerated and have him to be regenerated by "lying in the use of the means of grace." You know you do. And I shall proceed to show you that this is so. If I proved my last proposition, "that you require no moral change for admission to your membership," then this one would stand as a logical conclusion from that. But I proceed to show you by actual definition and demonstration that you do believe and teach that a regenerating influence belongs to the rites and ceremonies of your church. For I am glad to say for you, that you believe in regeneration as strongly as we do.

You ask the unregenerated man to join you that he may become converted. Deny that if you dare. You assure him that he may confidently expect to be converted by "lying in the use of the means of grace," do you not? And when he asks you what are the means of grace, do you not? And when he tells you that he may become converted. Deny that if you dare. You assure him that he may confidently expect to be converted by "lying in the use of the means of grace," do you not? And when he asks you what are the means of grace, do you not? And when he tells you that he may become converted. Deny that if you dare. You assure him that he may confidently expect to be converted by "lying in the use of the means of grace," do you not? And when he asks you what are the means of grace, do you not? And when he tells you that he may become converted. Deny that if you dare. You assure him that he may confidently expect to be converted by "lying in the use of the means of grace," do you not? 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### DECEMBER.

ed the sanctuary, they were remarkably quiet and attentive. I did not take up my pen to tell you of these things, but to relate to the girls an incident that came under my observation. After most of the crowd had withdrawn from the church, I was standing near the door when I noticed a middle-aged matron who seemed hesitating about going down the steps. A young girl was standing by her side and I heard her say, "Come, mamma, I will help you down." I observed that the mother was lame and I stepped to her side and asked her to allow me to assist her also. When she reached the ground she turned with a smile and said: "I have been part of this five years, I was helpless and my dear child had to take care of me and do all the work. During these years she has been my stay, my comfort and my joy." I wanted to tell her how much I admired her, but she was stricken and I did not. The mother then asked for her walking stick but some one had removed it and it could not be found. She seemed much troubled as to how she would get to the buggy at the ground was

**Terrible Headaches**  
RESULTING FROM  
DERANGEMENT OF STOMACH,  
LIVER, OR BOWELS,  
Relieved by  
**AYER'S PILLS**

"I don't believe there ever was so good a pill made as Ayer's Cough and Cold Pill. I will tell you now, I will do all you recommend them for and even more. When I have a cold and ache from just a cold or two I take a dose of Ayer's Pill and I never fall. I have been a victim of terrible headaches, and have never found anything to relieve them so quickly as Ayer's Pill. Since I began taking this medicine, the attacks have been lessened to a great extent, at present, months have passed since I have had one." —C. F. NEWMAN, Doct. Spec. Va.

**AYER'S PILLS**  
Prize Medal at the World's Fair

—

leisure hour, or even a minute to spare, he had a book beside him from which he could gain some useful knowledge.

He was laughed at and teased by his wife and children, who sought controversy with anyone, but **simply in the interest** of

truth. The word wine signifies a liquor resulting from

fermentation, and is never

applied to anything else; and

where vinous fermentation exists

or has existed there is al-

ways a wine.

—

CHRISTMAS LITERATURE.

Christmas offering for enlarge-  
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WHAT IS WINE.

Since the wine question has

again come prominently to the

front, I thought it might not be

out of place to say something on

the subject from a scientific stand-

point. True science is never in

conflict with the word of God, and

where it appears to be, the fault

is not with science, but with

the man who has not been

taught to think.

—

REMARKS.—We think John was

greater than any of the preceding

because, while they fore-

told Him and His coming afar

off, John was nearest to Him and

introduced Him into His kingdom.

And that even the last in that

kingdom is greater than he.

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John is a King and a

Priest unto God. We know

not of any other King and

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### OBJECTS OF BENEVOLENCE.

Colleges, Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation of Aged Ministers, Homeless.

### DECEMBER.

ed the sanctuary, they were remarkably quiet and attentive. I did not take up my thought to tell you of these things, but to relate to the girls an incident that came under my observation. After most of the crowd had withdrawn from the church, I was standing near the door when I noticed a middle-aged matron who seemed hesitating about going down the steps. A young girl was standing by her side and I heard her say, "Come, mamma, I will help you down." I observed that the mother was lame and I stepped to her side and asked her to allow me to assist her also. When she reached the ground she turned to me with a sweet smile and said: "I have been paralyzed five years, I have been helpless and this dear child has had to take care of me and do all the work. During all these years she has been my stay, my comfort and my joy." I wanted to tell her to my heart and tell her how much I admired her, but she was a stranger and I did not. The mother then asked for her walking stick but some one had removed it and it could not be found. She seemed much troubled as to how she would get to the buggy as the ground was uneven, the daughter spoke cheerfully and said "lean on me, I will be your stick." Then they passed out of sight but the memory remains with me still, and the bright young face haunts me like a dream. I wonder if all the girls who read this page are kind to their mothers. I am afraid there are some in this community who would not have acted thus, and I don't mean to say either, that the Antioch girls are worse than others but the complaint is all over the land that in this age, children are so disrespectful to parents. Of course there is some defect in training, but I think there are other circumstances that assist in bringing about this sad condition.

While writing I want to give you some news from our church. We have had no pastor this year but have kept up an interesting Sunday School. Bro. W. W. Suddas preached two funeral sermons and Bro. J. R. Edmunds held a protracted meeting and delivered some grand discourses. Bro. Woodruff entertained us once and to-day Bro. Jameson dropped in like an angel visitor and gave us a feast of good things. We were so hungry and cold and his message was so precious it filled our souls with fatness. In the Sunday School though, he and others took issue with the teaching of our literature in the lesson when Jesus testifies of John. In Luke 7:25 Christ says: "He that is least in the kingdom of heaven is greater than he." Our quarters have it that the least in the kingdom refers to Christians who are heirs of God, while Bro. J. and most of the class contend that it refers to Christ. Now I want your opinion, Bro. Hackett, and would like you to tell me where they got the idea that Jesus is the least in the kingdom. I have always thought that He and the Father were one—equal in all things. E. C. H. O.

REMARKS:—We think John was greater than any of the preceding prophets, because, while they foretold His and His coming star off, John was nearest to Him and introduced Him into His kingdom. And that even the least in that kingdom was, or is, greater than John because he is a King and a priest unto God. Rev. 1:5-6. We suppose of course, that "least" refers to the saints or subjects and not to the Christ, the King.—E. C. H. O.

### WHERE THERE'S A WILL THERE'S A WAY.

Fred Blanchard was apprised to a shoemaker; not because he liked the trade, but because his mother was a poor widow, and had a friend who offered to take the boy and teach him how to earn a living. There was nothing to be done, just then, but accept the offer. So Fred went to work manfully, and learned by degrees to handle his awl and lap-stone, and cobble old boots and shoes, and even make new ones of time. He did not shrink his work because he did not like it; but he said to himself all the while: "I don't mean to spend my life in this kind of thing."

One day a little book ("Knowledge is Power") fell into his hands. He read it eagerly, for it showed him how many great men had been poor and humble as he was in the beginning of their lives, but by improving their spare moments in study, had risen to high positions and made themselves distinguished and honored. He learned that David Livingstone, the famous African explorer, had to work in a cotton factory in his childhood, and by studying languages at night had fitted himself to be a foreign missionary before he was nineteen. He learned that Michael Faraday, the celebrated English chemist, was the son of a poor blacksmith, and apprenticed to a book-blinder, but taught himself chemistry in his spare moments; and, in short, that many of the best and greatest men he had heard of had gained their education by hard struggle and in spite of most difficult circumstances.

On the subject of the preparation of wine, I beg to quote from the U. S. Dispensatory, which is a work that has been in publication for nearly three fourths of a century and is revised every four years. This work is accepted as standard by the best and greatest men he has heard of and gained their education by hard struggle and in spite of most difficult circumstances.

"What others did, I can do, too," he said to himself, stoutly; and so, instead of taking his pleasure in idleness and folly, as the other workmen did, whenever he had

### Terrible Headaches

RESULTING FROM  
DERANGEMENT OF STOMACH,  
LIVER, OR BOWELS,  
Believed by

### AYER'S PILLS

"I don't believe there ever was a good a pill made as Ayer's Cathartic Pills. They will do you good and the headache will be gone. When I have cold and aache in my head to heels, a dose or two of these pills is all the medicine needed to set me right again. I have been a victim of terrible headaches and found nothing to relieve them so quickly as Ayer's Pills. Since I began taking this medicine, the attacks have been less and less frequent, until, at present, none have passed since I have had one."—C. E. NEWMAN, Dug Spur, Va.

### AYER'S PILLS

Prize Medal at World's Fair

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